

EAGLE'S EYE

native american studies center

Volume 14 Number 10

Brigham Young University, Provo, Utah 84602

December 1982



TV Networks Slighting Minorities In Portrayals

During the 70's, prime time television portrayals of women increased both in number and proportion—but appearances of minorities decreased slightly.

These are the findings of Dr. John Seggar, professor of sociology at Brigham Young University who led a team of student researchers in collecting data on television trends in recent years.

"Women portrayals now comprise about 40 percent of the roles in prime time dramas and comedies," Dr. Seggar reported. "portrayals by women took a downhill slide from 1953 to 1971, reaching a low of about 18 percent in 1971. But the next decade saw more than twice as many women in major roles."

His studies show that the number of blacks appearing on prime time dramas and comedies during the last decade remained about the same—from six to eight percent. However, the number of other minorities—Indians, Mexican-Americans, Europeans, Britons and Orientals—dropped from 12 to two percent.

These minorities comprise about 18 percent of the United States' population, but they represent only two percent of all portrayals on prime time television, the sociologist pointed out.

His findings caused him to wonder if the commercial networks have anyone studying this type of data or implementing affirmative action programs. Research doesn't reflect that they do.

Dr. Seggar and two other communications specialists—Dr. George Gerbner of the Annenberg School of Communications at the University of Pennsylvania, Philadelphia and Dr. Bradley S. Greenberg of Michigan State University—have published reports on their television research. All three have similar findings—but they've seen few improvements made by the networks.

Dr. Seggar's research shows that black women became almost non-existent in major roles.

Minority males improved in role significance slightly but minority females overall lost ground.

During the period studied, the show "Hawaii Five O" contributed most of the "other" minorities during prime time, the professor noted. Now these episodes are shown as re-runs in late-night time slots.

While watching shows intently all those years, Dr. Seggar observed that the number of minority performers increased in such shows as "Love Boat," "Fantasy Island" and "Mach" because of multi-plots within the show. But most of the minorities had no major speaking parts.

The professor pointed out that in the 70s, television was somewhat like the print media—concentrating interests with intrigue, extortion, disorder child abuse and crime. By 1975, about 75 to 80 percent of prime time television shows dealt with crime-related subjects.

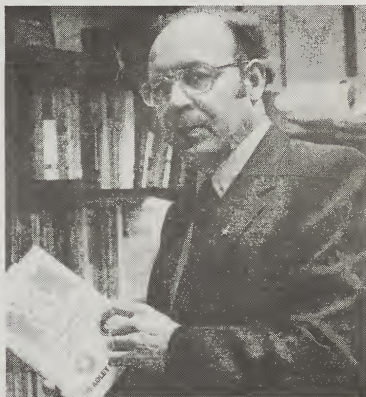
"Now the majority of programming has evolved into 'fast cars and dimwits,'" Dr. Seggar observed. "These include the 'Dukes of Hazzard' (a combination of the two), 'LaVerne and Shirley,' 'Three's Company' and 'Real People.'"

The professor said these all fit into the category of slapstick and programmers apparently feel that people want to laugh. "They've become tired of cops and robbers and their related problems," he said with a smile.

Dr. Seggar, a native of England who has taught at BYU since 1967, is critical of prime time television because most shows are so shallow.

"So many have shallow plots and don't teach good, moral principles," he said. "Trends in

Continued on Page 2



Dr. John Seggar, professor of sociology, made an interesting TV study that shows how minorities are slighted in programming. He is also BYU's rugby coach.

Lamanite Generation Creates 'Song Book' for Public Use

By Passie Roy

Lamanite Generation fans have an exciting surprise in store for them. In late November, the first Lamanite Generation Song Book came off the press and was made available to the public.

This was a dream finally come true for Janie Thompson, artistic director of the Lamanite Generation, and audiences entertained by the group. "For the past few years, people have been

so impressed and touched by some of the Generation' music in the show that they requested sheet music be made available," Miss Thompson said.

According to Miss Thompson, "The Lamanite Generation show is unique because nearly all the music in it is either traditional or original. This makes the 'Generation' different from any other group on campus. The Songbook was compiled to make this outstanding and original music available to everyone. Not only does the Songbook make it possible for people to enjoy the beautiful songs composed by the members of the group, but it's also exciting that people realize how creative Lamanites are."

The book features songs such as "Go My Son," composed and written by Arlene Nofchissey Williams, a Navajo from Arizona, and Carnes Burson, a Ute from Utah. Three pages of Indian sign language accompany the song. The sign language was based on research made by Lisa Smith, a Comanche-Cherokee-Chickaway-Chippewa and Choctaw Indian from Oklahoma.

"Lisa Smith attempted to make the Indian sign language as correct as possible as demonstrated in the book," Miss Thompson said.

Other songs in the book include "Fire of Eternal Friendship," by Carnes Burson; "O, Mijita," "Blossom As a Rose," and "Yes, I'm a Lamanite,"

written and composed by Rick Luna, a Cochiti Pueblo-Mexican-American from Spokane, Wash., and "A Polynesian Greeting" by Miss Thompson.

Black and white photos of the group in action are also included in the Songbook. The book can be purchased from the Lamanite Generation, 20 KMB BYU, Provo, Ut. 84602, for \$5.00 plus mailing expenses.

The Songbook, authorized by Newell K. Dayley, chairman of the Music Department, was compiled by Miss Thompson





Elsie Dick takes a moment from work to encourage students to lead a balanced life.

What's A Scholarship?

A couple of days ago, I was talking to several students about what they thought about scholarships. The first student said, "I feel it is a privilege to have a scholarship. I work hard in school; my goal is to go to professional school. I realize that if I don't work hard, I won't be able to make it. I am grateful for the tribe for paying my rent. I work part-time on the side. My responsibility is very serious because I have to support my family. I know that if I have bad academic grades, I won't make it and I will end up selling beads in the Grand Canyon."

The second student commented, "I always get my schooling paid for by the tribe. I work enough to keep my scholarship. I really don't have a definite goal in what I want out of life. I am not really achieving my full potential. Hopefully, someday I'll find what I want."

The third student said, "I am going to school because it's easier than working for someone. Besides, all my friends are here and I like the social life here. It is nice that my schooling is paid for."

In thinking about what these three students observed on their scholarships, I thought the first student had a definite goal and had self-confidence and also knew that there was a price to pay in achieving in school. In looking at these students closer, I noticed that the first student was a senior and the rest were just starting college.

I think in college, generally speaking, Indian students need to have a very definite goal and direction. They also need to have self-esteem so that they have that confidence in working hard in school to pay the price of achievement.

Ralph Crane, Editor

Minorities Slighted

Continued from Page 1

verbal catalytic pornography—words in the plot which create sexually-oriented images—are getting more prominent on a large number of dramas, comedies, soap operas and even on quiz shows."

This is disgusting and sees to be almost an obsession with writers and producers; the next step is more "skin," he said.

On the other hand, good moral shows such as "Eight Is Enough," "The Waltons," "Little House on the Prairie," "Happy Days" and "The Brady Bunch" are examples of shows which teach good principles and are family-oriented. Most of these now are re-runs at very odd hours. Now there is hardly any

family left on prime time one could consider normal.

Dr. Seggar believes there are millions of good Americans who are sick and tired of so much garbage on commercial television that they are switching to public or educational television channels. Most of these programs, he observes, leave sexual inferences out of the dialogue and are better for families who want to have good principles taught to their children.

"Commercial television in America is becoming so denigrating that it's difficult for decent families to watch it. There just isn't much uplifting about most of the prime time shows," he concluded.

EAGLE'S EYE

native
american
studies
center

Staff

Editor.....Ralph Crane
Assistant Editor.....Passie Roy
Instructor.....Hal Williams
Adviser.....Dr. Jan Clemmer
Reporters.....Denise Alley
Cindy Atine, Evelyn Begody, Garnet Comegan
Keith Crocker, Dane Feather, Maxine Gorman

The Eagle's Eye is published at least ten times a year by the Native American Studies Center, Multicultural Education Department, Brigham Young University, Provo Utah 84602. Letters to the editor, news, poems, cartoons, and suggestions should be sent to the above address, attention Eagle's Eye editor.

Elsie Dick Suggests 'Balance'

By Maxine Gorman

"Anyone can achieve anything in life if he or she keeps the goals in mind and the determination to finish. But we must all grow in emotional, mental, social, academic, and spiritual areas in order to have a well-balanced life," says Elsie Dick.

Elsie's duties are to represent the northern area of the Navajo reservation at different functions. Most of her traveling will be done during summer of '83.

Miss Dick, 24, is a senior majoring in law enforcement and justice administration and political science. She is minoring in Native American Studies and is from Shiprock, New Mexico.

Her goals are to complete a bachelor's degree at BYU, work with the legal system, and hopes to pursue a master's degree in areas of law at BYU or the University of Oklahoma.

She has been employed with the Summer Orientation for a couple of years as a student counselor. Miss Dick has also worked a year as a recreation specialist in Saskatchewan, Canada. She is currently employed with the Provo legal system (Juvenile Court) as a part-time secretary. She is the president of the Navajo Chapter at BYU. She is also presently a member of the 1983 Indian Week Pow-wow Committee and a former member of the Inter-tribal Choir.

Miss Dick completed four years at Shiprock High School (New Mexico), graduating in 1977. In high school, she was involved with student council, yearbook editor, Business Club, Pep Club and Spanish Club.

Echohawk Wins Idaho State Post

Hard work and support from many people has put Larry Echohawk, BYU graduate, in a high position in the state of Idaho.

On Nov. 2, the results of the elections were made public across the nation. In Idaho race for District 33, Seat A in the House of Representatives was won by Echohawk.

Larry Echohawk is currently the tribal attorney for the Shoshone-Bannock tribe in Fort Hall, Idaho. He has taught several classes at BYU in the past.

The campaign expenses were met with contributions from individuals and businesses. Fund-raising activities were held and many people offered their help with the campaign.

With his new position as a representative, Echohawk might have to resign as the Shoshone-Bannock tribal attorney. But he has indicated that he will meet with the tribal business council to determine whether or not he can remain as the tribal attorney and still fulfill his state responsibilities.

Echohawk expresses thanks to the Fort Hall community for their support and encouragement in running for the office.



Marlow Woodward (left) and Al Pooley visit at the sheep pen on the reservation. Below, Al Pooley and Mark Stant, president of American Indian Resources Inc., handle one of the sheep from the pen.

Pooley Operating Lambing Business

A daring Navajo Indian, Albert Pooley, is proving that determination and courage to overcome obstacles can bring forth economic success.

Pooley, a former BYU student and national Indian consultant in alcoholism, has always dreamed of operating his own business.

His dream is being unfolded in Greasewood, Ariz., as he has undertaken the establishment of a major lamb raising and feeding lot.

The Pooley family is extremely proud of Albert because the land that was left by Albert's father has been dormant and unused for many years. As the feed lots were being erected, Albert stood proudly with his brothers and said, "I am sure that if my father were here, he would be very proud of all of us. I always wanted to use this land that he gave us because he was such a hard worker."

Pooley has entered into a contract with Wilson Foods of Oklahoma City. According to Dr. Dale Tingey of American Indian Services, the reason this company has endorsed Pooley's venture is because they were impressed with his proposal and his own financial commitment to make this business succeed.

American Indian Services

has assisted Pooley with providing access to water and equipment for transportation of the lambs. In addition, AIS has also donated a feed mixer and has invited two members of its advisory board to help Pooley as consultants in providing assistance in some technical areas.

John Hogle and Max Germaine, both successful Arizona cattlemen, have provided considerable time and expertise to ensure that the first stages of Pooley's lambing program will be successful.

At the present time, 3,000 lambs are in Pooley's feeding lot. The future calls for 50,000 lambs to go through the feeding lot and then be shipped to the Wilson Foods Kachina slaughter plant in Gallup, N.M. for processing.

Call, who has been working closely with Pooley, said with great optimism: "Pooley's daring business venture is going to open the eyes of many Indian people throughout the state of Oklahoma. They will be watching him to see if he will succeed. We at AIS are positive that this project will go forward and that Pooley will be an inspiration to hundreds of Indian men that Indians truly can operate successfully in their own businesses. We at AIS are proud to be supporting this Indian business."



Professor Teaches Facts, Fallacies Of Herbs

Contrary to popular belief, all herbs are not inherently good—and all drugs are not inherently bad.

That's the observation of Dr. Bruce H. Woolley, director of Brigham Young University's McDonald Health Center and teacher of a food science and nutrition class entitled "Herbs: Fact or Fallacy."

In the class, he gives an objective analysis of therapeutic and nutritional claims made for herbs and natural products by exploring the pharmacological, nutritional and medical viewpoints.

"What the students decide about these 250 herbs studied during the semester is their business," Woolley says. "At least they will have been exposed to some details about the herbs that they might not get elsewhere."

He has taught the class four times previously, but enrollment was limited because he required students to have had organic chemistry, as well as human anatomy and physiology. This semester he lifted those requirements in order to reach a more general audience.

Once students have taken the class, they will be able to judge the validity of therapeutic claims for various herbs, identify toxic reactions to various commonly used herbs, identify general categories of herbs, and match various herbs with their active constituents.

Woolley could talk about 2,000 herbs, but limits his

discussion to the most common 250. He points out that about 50 percent of prescriptions written by physicians contain a natural product or a derivative of a natural product. "This is particularly true of biologicals such as insulin, various hormones, certain injectables, and certain products used to treat infections," he says.

Woolley points out that herbs have been used for centuries to treat a wide variety of illnesses. The ancient Greek physician Hippocrates prescribed willow bark for pain and inflammation about 300 B.C. "He may not have known that the willow bark contained salicin—a product similar to aspirin—but apparently he knew that it worked on pains and inflammations," the professor said.

In the 1500s, Woolley noted, the physician Withering began using the foxglove plant for heart problems. "Today we use digitalis, a derivative from the foxglove plant."

The BYU professor said many people in the United States are using products derived from the aloë vera plant, a desert lily which the Egyptians used thousands of years ago for skin care and embalming.

The aloë vera plant contains two primary parts: the fibrous skin and the clear, mucilaginous gel. Americans began using it in the 1940s for radiation and x-ray burns. However, the medical profession does not use it so frequently now.

"Aloë vera is not good for



Dr. Bruce H. Woolley explains how some early Mormon pioneers used the plant "Ephedra nevadensis" (Brigham or Mormon tea) as a herb.

acid-type burns," Woolley said. It causes a chemical reaction and aggravates the burn.

"However, it is excellent for use on superficial skin burns such as sunburns. It benefits the healing process and has antiseptic properties."

Woolley points out to students that certain combinations of drugs or herbs may cause adverse reactions. "Some herbs can interact with other herbs, foods and medicines, if taken in certain combinations."

The professor says that many people take cayenne pepper, which is purportedly good for gastrointestinal problems. Cayenne reportedly prevents breakdown of pepsinogen to pepsin; therefore, it may have

some value.

"However, it may also be a strong irritant to the mucous membrane and the gut lining," Woolley observes. "This can cause severe problems. If a person uses cayenne, he should start with a small dose and work up to larger doses to produce a tolerance to the pepper."

"As far as we know, there is no valid study relating the use of cayenne to the prevention of cancer."

The health center director warns people about the dangers of chewing tobacco and using cocaine and other drugs.

He says that chewing tobacco has been shown to irritate the inner lining of the mouth. This irritation can lead to certain

types of cancer.

"Cocaine, which comes from the plant *Erythroxylon coca*, grown in some tropical areas of the world, has anesthetic action but can produce a type of dependency and stimulative action," he said. Cocaine was formerly used in medicine, but now medical personnel have turned largely to other local anesthetics.

Woolley said that procaine (a popular local anesthetic) is purported to be an anti-aging drug and is on the market now as Gerovital or GN-3. "It hasn't been proven to retard aging; besides, many people using it call themselves 'naturalists,' and it's synthetic—contrary to most of their beliefs."

Alum Dancer Jay Wimmer Heads for New York

By Denise Alley

Singing "Elvira" and dancing in the World's Fair the past year is part of a young Hopi's experiences.

Jay Wimmer, a 23-year-old half Hopi and alumnus of BYU and an American history major, just returned from Knoxville, Tenn., for a visit. A former Young Ambassador, he is from American Fork.

He danced duets and a solo in a show sponsored by the State of Tennessee in conjunction with Opryland USA, that ran from April to November to entertain thousands of people who attended the World's Fair in Knoxville.

The show consisted of a 20-member cast that was on a salute to Tennessee. It was divided into sections with Davy Crockett, presidents of the U.S., Civil War, ballet, blue's section, and a medley with "Elvira" that Jay sang.

When asked about a most memorable event, Jay replied, "It was at our last public performance; they announced the show and everyone in the theatre gave a standing ovation. There was such emotion and appreciation felt. I actually felt like a star at that moment."

The cast received a standing ovation at the end of every number in the show. "There was nothing as dramatic as that moment," said Jay.

"Where are you from?" was the major question Jay answered at the fair. "There were whites

two blacks, and one brown (me) in the cast," said Jay. Different country officials from the surrounding pavilions would proudly claim him to be Korean or Philippine.

Everyone came to know Jay as the Hopi Indian and Mormon boy from Utah. The rest of the cast members were from New

York or the south, Jay was the only westerner.

After performing three shows daily, six days a week, Jay's biggest challenge was "to give each audience the same show as opening night, with fresh enthusiasm."

Jay also had the opportunity to perform with the Tennessee

Festival Ballet Company in Knoxville. He played the role of "Kastchi" in "The Fire Bird," and the lead in "Afternoon of the Fawn."

"My parents are the most critical of my performance," Jay said. "They feel I can always do better. In performing, I do what I'm asked to do," said Jay.

Jay is the third child of six brothers and sisters. His early childhood was spent in California, until his family moved to American Fork, Utah. He currently has a younger sister, Tewa Wimmer, attending BYU, who is a member of the Young Ambassadors.

Jay became a member of the BYU Young Ambassadors his freshman year in 1977-78 where they toured the Soviet Union and Poland. Jay then served an LDS Mission to Argentina Rosario Mission in South America 1978-80. Upon returning, he toured with the Young Ambassadors to India in 1981-82.

It was in the fall of 1981 that Jay auditioned for Opryland USA, sending him on his way back to Tennessee the beginning of this year.

When asked when he first had an interest in dance, Jay replied, "When I was about 11 or 12 years old, my parents took me on a family night to see the musical 'Oliver.' It was too wonderful for words!" said Jay. As a boy he went around the house singing and dancing every chance he got and started taking piano lessons.

In 1972, Jay watched the

Olympics on TV and became intrigued with the gymnastic competition. This inspired him to become active in gymnastics and later became the National Cheerleading Champion in the U.S. for 1976 while attending American Fork High School.

When asked what his main goal would be, Jay answered, "To create a role by myself. Something, from then on, everyone would associate me with."

Wayne Newton, one-fourth Choctaw Indian and Super Star, is Jay's entertainment idol. "I'd like to be that or someone else," said Jay.

Jay has just recently settled in New York City where he plans to audition as a free-lance dancer.

Navajo Taco Business To Start

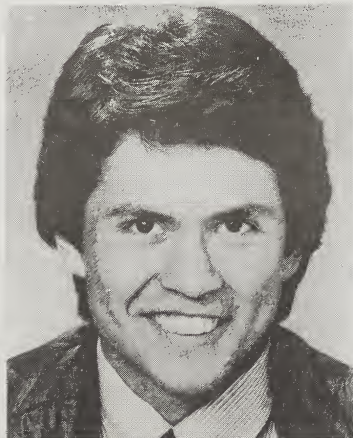
By Denise Alley

Tired of regular hamburgers, hot dogs, and fries?

Navajo tacos are coming to Salt Lake City in January.

Maurice Begay, a 1982 graduate of BYU in business finance and a Navajo from Salt Lake City, will be opening a fast food stand in Trolley Square. "Yah-tah-hey" will feature

Continued on Page 7



Alumnus Jay Wimmer has been working in Knoxville as a professional dancer-singer and is now heading for New York.



Cadet Dan Sine and Lt. Col. Tom Kallunki check out a map to be used at summer camp (left) and look at some of the models of military equipment.

Dan Sine, Air Force Veteran, Taking Army ROTC at BYU

By Keith Crocker

One can really see the difference in those who have been in the service and those who have not because of the way they are handling their responsibilities and the leadership positions they hold. This is the observation of Daniel Sine, a Wisconsin Winnebago Indian from Jefferson City, Mo.

Sine is actively involved in the Army ROTC at Brigham Young University. A junior majoring in business management, Sine has a strong military background from his parents. His father served in World War II in the U.S. Navy and his mother is a second lieutenant in the Army Nurse Corps.

As for Dan, he has done active duty in the Air Force from 1972 to 1976. He has been stationed in Texas, Arizona, Alaska and Maine. Currently, he is in the National Guard and is the spring camp coordinator for 1983.

Being in the Army ROTC program, Dan will complete three years of active duty when he graduates from BYU. Having taken and completed the ROTC program, Dan will be a second lieutenant when he enters the Army.

Concerning his future plans, Dan does not know whether he will continue with the military after his three years are up or whether he will go back into civilian life. He indicated that he would like to attend a business graduate school and eventually become involved in business, maybe as a stockbroker.

Dan encourages incoming freshmen students to at least take the ROTC lab classes since "it's good training in management and military science." He has noticed that Indians who have entered the service have really progressed. An example is Peter McDonald who has served as chairman of the Navajo Nation for more than a decade.

According to Dan, the

military offers a good, lasting influence and opportunity to travel. He can learn the business system such as things about insurance and retirement benefits. Overall, the knowledge one can get is increased — knowledge that can be used in civilian life.

When questioned about his feelings concerning the current controversy of the military buildup, Dan said that defense is a controversial issue but it is necessary. "Opponents of national defense now enjoy the freedom that generations past have fought for. Any help we can give to national defense is worth it. It's easy to sit back and criticize," he observes.

The Army and Air Force ROTC programs offered at BYU can be taken as a regular class for a semester or up to two years. A student may wish to enter the service by committing himself to the three years active duty requirement after the first two years of the ROTC programs are completed. Whether a student takes an ROTC class to begin a military career or just to satisfy a curiosity, one thing that they will receive is good training in leadership responsibilities, according to Dan.

Currently there are about seven American Indians participating in either the Army or Air Force ROTC at BYU.

ROTC's Teaching Leadership

Reserve Officer Training Corps (ROTC) at BYU has been producing Army officers for the past 14 years, according to LTC J. Tom Kallunki, professor of military science.

During the late 60's when things were tough on campuses across the nation for the ROTC program, BYU had one of the largest programs with more than 500 cadets. Those were the days of the draft.

Today, without the motivation of a low draft number, the Army program at BYU still stands as one of the top programs with about 200 cadets enrolled at any one time. They are particularly successful in terms



of the number of cadets who are commissioned with those figures consistently around 80-100 a year. The program at BYU produces well-rounded officers in terms of what they have seen of the world prior to the finish of their college experience. More than 95 percent of the graduates have served missions for the LDS Church and this offers a broad base of experience in leadership and dealing with people that is invaluable in the development of a young officer.

One such individual is Cadet Lieutenant Dan Sine, a Junior majoring in business management. Dan, who served a four-year tour of duty with the Air Force as an enlisted man, has also served a mission for the LDS Church. He is a past president of the BYU Tribe of Many Feathers.

Because of his military experience, he was granted credit for the first two years of ROTC and was able to contact as an advanced course cadet. He collects \$100 a month, non-taxable, subsistence from the Army as an advanced cadet. In addition to that, Dan also belongs to C Battery of the 140th Artillery

of the Utah National Guard as an officer trainee. By taking part in this Simultaneous Membership Program, he collects an additional pay check of approximately \$110 for attending two days of training a month. He is also gaining valuable leadership training with his National Guard unit.

There are programs which offer full tuition scholarships, advanced credit for active service of at least eight weeks (basic training), or the opportunity for participation in the Simultaneous Membership Program.

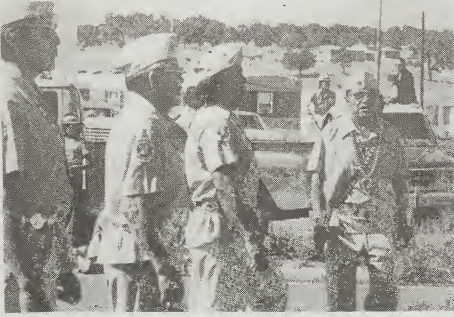
Every graduate earns a commission as a second lieutenant in the Army. He or she may choose to serve on active duty for three years or part-time in the Reserve or National Guard for six years. He will earn approximately \$18,000 a year to start.

Classwork emphasizes the Army's role in government and society, leadership, management, tactics, and basic military skills such as first-aid, marksmanship, and map

Continued On Page 5



A variety of activities at summer camp give ROTC students experience in military training.



Pres. Reagan Honors Navajo Code Talkers

By Cindy Atine
December 7, 1941, was the beginning of World War II for America when Japan bombed Pearl Harbor.

Meanwhile, back in the states, a group of Navajo men were being recruited from the reservation to Camp Pendleton near San Diego, Calif. They didn't know or understand why, but were told, they were important in the eyes of the government.

A man by the name of Philip Johnston had an idea of using the Navajo language as a secret weapon in helping the United States win the war against Japan.

The officers feared it would be very difficult for the Navajos to adjust there. But soon after they arrived, the officers noticed the Indians' quick mastery of

modern weapons and seemed generally adaptable to all situations in this new and different environment.

The first 29 Navajos made up a code of their language and tried to set it up with familiar words they used on the reservation. Many of the words they used were taken directly from nature and animals such as eagle (transport), owl (observation plane), beaver (mine sweeper), and shark (destroyer).

The Navajo code was the fastest to be translated, of any of the other codes in use. A major in the marines once said, "Were it not for the Navajos, the Marines would never have taken Iwo Jima."

When the Navajo soldiers returned home, they felt they were forgotten by the tribal

government. On August 14, 1982, in Gallup, New Mexico, President Reagan paid a tribute to the Navajo code talkers by declaring that day as National Navajo Code Talkers Day.

ROTC...

Continued from Page 4

reading.

There is great emphasis on leadership training with the more advanced cadets planning special outdoor adventures training in rappelling, patrolling, land navigation, survival and drill and ceremonies. The cadets all take part in an annual 2½-day training camp at a nearby military installation where they apply the theory learned in the classroom.

Cadets between their junior and senior year in ROTC attend a six-week summer camp where leadership on a practical level is emphasized. Cadets receive pay and travel allowance.



In the Navajo Fair parade, the Navajo Code Talkers (above) and the Iwo Jima Monument were featured at the beginning of the parade.

'Generation' Has Busy Fall Semester

By Garnett Comegan
Songs and dances by the popular performing group, the Lamanite Generation, once again echoed to audiences in gymnasiums and auditoriums this fall semester.

This fall marked one of the busiest show schedules ever planned for the group. In preparation to make the two-hour show a success, the students spent many hours in practice.

A total of 11 performances were scheduled for the group, from Homecoming Spectacular

to the mini-tours through Colorado and Arizona. The audiences that attended these shows were friendly and pleased by the messages conveyed by the students.

The season started off in September when the group presented a special half-hour show at a banquet at the ELWC ballroom at which BYU President Jeffrey R. Holland was in attendance.

The Marriott Center was the scene of the annual Homecoming Spectacular show on Oct. 15 and

16. The Lamanite Generation featured the Indian Two-Step Round Dance, a Maori production, and the modern "Go To Rio" as their contribution to the show. History was made as all three Lamanite cultures performed in unity in all three numbers that were performed.

On Nov. 13, the group travelled to Fillmore, Ut., for their first full two-hour performance. For many of the students, this was their first experience going through the full

length of the show since more than half of the membership this year is new.

On Wednesday, Nov. 17, the

Continued on Page 7.



Male fancy dancers (left) and representatives of the three cultures presented by the Lamanite Generation performed extensively fall semester. (Photo by Mark Philbrick, BYU Public communications).

Prof. Fox Teaching Leadership Skills Class

By Cindy Atine

William Fox, assistant professor in the Multicultural Education Department, is currently teaching a class that covers basic areas of developing leadership skills.

The purpose of this class is to develop "leadership among the Indian students," remarked Prof. Fox.

His class emphasizes genuine leadership: mature integration of truth and virtue, and righteous governance. Within the basic areas are talent and thinking development, management skills, genuine authentic behavior, and reality experiences. Student developing in these areas increase their academic ability in most other areas.

Prof. Fox stated, "The greatest resource on the reservation are the people themselves, and the greatest resource the people have is their minds; therefore, mind development is

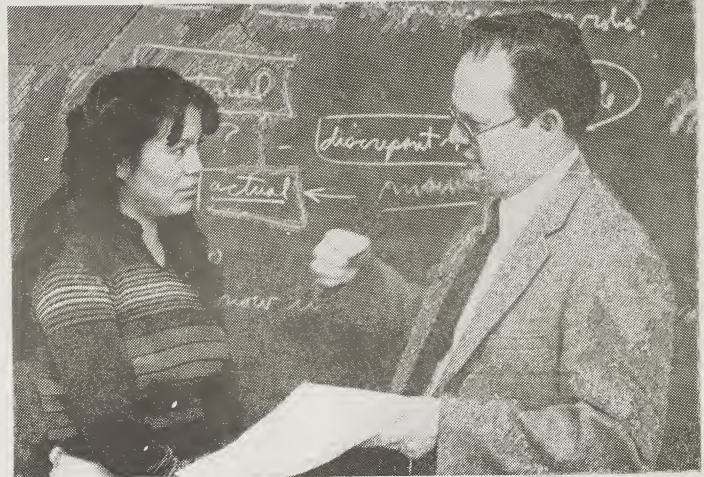
more critical than development of any other resource."

Cena Senemar, a Sioux-Shoshone from Marysville, Wash. majoring in theatre, had this to say about the class: "I think it's better than any religion class I've taken because it gives you hope in yourself; and if you let it, the class will make you happier and give you courage."

Jeff Lucas, a Lumbee from Pembroke, N.C., majoring in business finance, took the class last year and commented: "I think it's a great class because it helps students to become more creative."

The course, 369R, is offered every fall and winter semester and counts as an elective toward the Native American Studies Minor.

In conclusion, Prof. Fox observed, "In addition to this class, there will be a new leadership program started in the summer of 1983 for the orientation students."



Carolyn Cleveland, a sophomore in business education and a Navajo from Tuba City, Ariz., discusses a point after class with Prof. Fox.

Lucas First Lumbee To Earn Master's Degree

By Ralph Crane

Sandra K. Lucas from Pembroke, North Carolina, will be the first of her tribe to complete a graduate program at BYU. Sandra is a member of the Lumbee tribe and will graduate in December with a master's degree in educational administration.

Upon receiving her B.A. in 1980, Sandra worked with a consulting firm for one year, Minority Enterprise Services Associates of Orem, Utah. Her undergraduate degree was in communications (public relations and journalism); her minor was in Native American Studies.

Sandra is an advocate of education, especially Indian education; and because of her interest, she pursued a graduate program in that field. Additionally, she has been a member of two national educational committees: the National Indian Education Association and the Intergovernmental Advisory Board on Education in Washington, D.C. The latter was a Presidential appointment.

Sandra commented, "After service on those two committees and realizing the importance of education, I told myself that if I got the opportunity to learn more about education, I would. When I was recruited for the educational administration program, I did not turn it down."

BYU has been a positive and rewarding experience for Sandra. Since her enrollment in 1975 she has been president of the Tribe of Many Feathers, editor of the Eagle's Eye, working with the ASBYU social office, a reporter for the BYU Daily Universe, intramural sports, Indian tournament participant, internship participant in North Carolina, Washington, D.C., and Salt Lake City. She has travelled extensively throughout the United States. Sandra currently is a board member for BYU's

American Indian Services and Research Center.

Sandra has been the recipient of many leadership and academic scholarships. For example, she received the Hinkle Scholarship, one of BYU's most prestigious academic scholarships.

She said, "Since my Lumbee tribe is not under the jurisdiction of the BIA and we don't receive funds for school, I have had to work harder for grades in hopes of qualifying for assistance." She has also worked part-time each semester to help with her schooling.

Sandra commented, "It is amazing what you can do when you have to do it." She recalls her best academic semester when she carried a maximum number of credit hours, worked part-time, played in three basketball tournaments and was active in ASBYU. "My time was better organized and I knew exactly where it was going," she added.

Sandra recalled "BYU is unique. I applied when I was a sophomore in high school -- that's how eager I was. I'm glad I attended this institution because my experience has been so positive. The Indian Education (now Multicultural Education Department) faculty members have played a major role in my success at BYU. They are truly good people. More Indian students should take time to get to know them better. The faculty want Indian students to succeed."

In looking back, Sandra says she is grateful to her non-LDS parents for letting the seven Lucas children join the Church. Because of her Church membership, Sandra was able to participate on the Indian Placement program for two years and headed in the right educational direction, culminating in graduating from BYU. Six of the seven Lucas children have attended BYU over the years.

All Things

It's a night when all things watch the sky,
A night like this is a time to be one with all,
A bright moon, glittering stars, a whispering wind....
Below the calm heavens, a song drifts to the mystic yonder,
An honour song comes from a simple abode,
The stick strikes the drum...a voice blends in
Within the flaps of this native dwelling, a family listens,
To a testimony of new life for all people on Earth
All things are called upon to celebrate
The People hear
The Buffalo, the Eagle, the Winds and others heed and visit.

Soon all People are together
A prayer is offered for peace, prosperity and new life
All things in the world hear
All things acknowledge
Again a song begins...a circle song
People under the Creation join in unity
All things pray
All things feast
All things are cured from all things bad
All things live.

Written by Delvin Kennedy
A mere poet

MTC Teaching Navajo

By Garnet Comegan

In 1967 the Mission Training Center began to teach the Navajo language to missionaries who were going to be serving in the Four Corners area Indian mission fields.

Since then, Navajo has been the only Indian language to be

taught at the MTC.

Although there are other areas in the U.S. such as the South Dakota Rapid City Mission where there are Indians living, the language being spoken there is not taught at the MTC, that language communication with the Indians is in English.

The person who is currently teaching the Navajo language at the MTC is Hana Mai Kai. Although he is Polynesian, Hana has had experience with the Navajos and the Navajo language. He is married to a Navajo and they have five children. He also served a mission to the Arizona Indian Mission field about eight years ago. He is now a current student at BYU.

Of the 26 languages being taught at the MTC now, Navajo is the only Indian language. Currently, there are now 15 to 20 missionaries learning the language.

There are some other South American Indian language materials that are prepared, but they are not taught formally. For instance, if a missionary were called to go to Guatemala, the mission president there would decide if the missionary had to learn the language. It would then be taught there and not at the MTC.

For missionaries who had to learn the Navajo language, they would need the training at the MTC for two months, since all foreign languages take about a two-month training program.

Bob Wilson at the MTC is the coordinator in the area of languages and is in charge of getting the teachers to teach the Navajo language to missionaries. Where they learn to say, 'Yahtee, des tu yah ah' especially when they first begin their mission in the harsh climate of the Four Corners region of Utah, Arizona, Colorado and New Mexico.



Sandra Lucas will be the first of her tribe (Lumbee) to receive a master's degree at BYU.

Christensen Helps Students in English

Sharon Christensen, a graduate student nearly finished with her master's degree in English, is getting plenty of practice by helping students as a tutor in the Multicultural Center.

The Brigham City, Utah, native also teaches English classes that deal with fundamental writing skills, basic and advanced reading skills development, and technical writing which helps people in the engineering and science areas.

This is her fourth year teaching at BYU. Although she has had Indian students in her classes in previous years, this is the first semester she has officially worked in the Indian Education Department (recently renamed the Multicultural Education Department).

Miss Christensen enjoys reading, sewing and outdoors sports such as hiking, water skiing, and snow skiing. She is now writing a children's book she

hopes to have finished this year.

When asked about Indian students' transition from high school to college, she commented: "I don't think they come in with any writing problems that other students don't have. One difficulty everyone seems to have is that they don't concentrate enough on one small area in which they could write about; they don't focus. Controlling organization of one idea to the next is also a problem."

Miss Christensen indicated that "the biggest challenge I have as a teacher is getting the students to notice things that happen each day that could easily be written about. Most students have problems with this."

She advises incoming freshmen to "take the time to learn reading and writing skills. Then they should do better in all of their other classes. Even if it takes an extra semester, it will be worth the time."



Sharon Christensen (right) explains a point in a paper with Chris Atine, a Navajo and sophomore from Monument Valley, Utah.

Generation's Busy Fall . . .

Continued from Page 5.

The audience clapped in delight to such numbers as the fancy dance, Mexican Hat dance, Maori production, Blue Hawaii

disco, and the hoop dance. Other popular numbers in the show that were enjoyed by the audience included Indians and Cowboys, Indian Clowns, La Bamba,

Hawaiian medley, I am Hawaii, and many others.

Aside from the Maori production and "Go To Rio," the other new numbers featured in the show include "Amigo," a newly choreographed dance version to the opener "We Are The Lamanite Generation," and the "Mexican Solo and Duet."

This year in the fancy dance, both men and women are spotlighted to demonstrate their skills at dancing. This is a change from last year when only the men were spotlighted. There are now also five hoop dancers on stage at once; this adds to the effect of the changing formations of the hoops.

In "Las Viejos," the dancing old man routine, only three kick their heels up around the stage, a change from when most of the men in the group used to perform the number.

On Nov. 19-21, the group embarked on their first of two mini-tours this semester; they "travelled" to Montrose and Alamosa, Colo. When they arrived in Montrose, some of the Indian section travelled to a nearby mall in Montrose to advertise the show before cameras from a local TV station.

The next day, the group performed in Alamosa before an audience of over 1,000 people. Barbara Lujan, a Taos Pueblo, was honored to perform before her home people who had made a special trip to Alamosa to watch the show.

The tour proved to be very successful for the students, friendships grew from the games and devotionals, as well as the testimony meeting that was held in the bus.

On Saturday, Dec. 4, a performance for the Indian Health Center in Salt Lake City was given at the Highland High School auditorium. The second mini-tour this semester was made through Southern Utah and into Arizona. The group performed for residents in Montezuma Creek on Dec. 9, and Chinle, Ariz. on Dec. 10 and 11.

Fall Semester 1982 was very busy for the Lamanite Generation, but the rewards felt by the group members were enriching and inspiring in many ways.



Fancy dancing by Lamanite Generation members include women among the group. (Photo by Mark Philbrick, BYU Public Communications).

a prayer unto me." He noted that this doesn't say anything about style, historical period, nationality or instrument.

"The real test of music comes from the heart of the composer," the pianist noted. "Each said that the aim and final reason of all music should be nothing else but the glory of God and the refreshment of the spirit. Haydn even dressed in his best clothes to compose because he said he was going before his maker."

Dr. Nibley reminded the audience that Beethoven was almost deaf when he composed many of his works. The pianist then played an excerpt from the Sonata Opus 109 as an example of music which was inspired by the spirit.

and evokes the most touching spiritual responses," he asserted.

Referring to section 23 of the Doctrine and Covenants, Dr. Nibley read: "For my soul delighteth in the song of the heart: the song of the righteous is a prayer unto me."

He reported that Brahms observed that an atheist could never be a great composer. Quoting Brahms, he said: "When I feel the urge to compose, I begin by appealing directly to my maker. My desire and resolve is to be inspired so that I can compose something that will uplift and benefit humanity—something of permanent value."

Dr. Nibley received enthusiastic applause when he concluded the assembly playing the dynamic "Polonaise" by Chopin.

Music Influences Mind, Body, Spirit

Music can exercise influence over the body, mind and spirit whether people are aware of it or not—thus making music the most powerful stimulus known among the perceptive processes.

This observation was made by Dr. Reid Nibley, professor of music at Brigham Young University, during a recent Forum in the Marriott Center.

"The spoken word must pass through areas of the brain controlling rational thought where it is screened for content, then evaluated," Dr. Nibley said. "But music simply passes by the rational mind and directly affects the senses and the individuals in ways that they may not be totally aware of. For instance,

automatic foot tapping as a band marches by, or a lump in the throat or tears in the eyes when hearing certain numbers."

The noted concert pianist and educator said two psychologists report that music exerts influence on digestive, secretory, circulatory, nutritive and respiratory functions.

"How can this be done?" he asked rhetorically. "Musical sounds can be so manipulated as to induce alternating states of tension and relaxation. The melody can affect the larynx involuntarily. As music goes higher, there is more tension; down brings more relaxation."

Dr. Nibley observed that rhythms can affect the heart, skeletal muscles and motor nerves; repeated patterns can induce light hypnosis. "Sustained chords lower blood pressure; crisp, repeated chords raise it. Loud volume stimulates responses of hormone secretion in addition to nervous and muscular tension."

He told students that taken to a logical extreme, musical sounds could be arranged so that they would virtually manipulate the mind and body. "There are people working now on this premise. One composer is attempting to create music which will turn people on like LSD or speed."

"It's no secret that our culture is glutted with junk food and junk music. Both are sick, synthetic, skillfully packaged and expensively promoted," Dr. Nibley asserted.

"But it doesn't have to be this way. There is plenty of good, wholesome snack food and snack music," he said. Then he played a "snack"—a prelude by Gershwin. "As good as this music is, it is still primarily a momentary elevation of pleasure-of, commonly called entertainment," he said after playing.

"There is music that goes far beyond mere entertainment. It profoundly nourishes our spirits, enlivens the depth of our souls,

Navajo . . .

Continued from Page 6

Navajo Tacos and other specialties.

In comparing costs and buying equipment, "I'm getting a feel for the restaurant industry," says Maurice.

"You have a lot of people to deal with in a business," said Maurice. "When a person goes into McDonald's and orders a hamburger, you don't realize all that it has to go through with health codes and everything—just to get the finished product."

The Begay family has been involved in making and selling Navajo tacos for "the Salt Lake Arts Festival and rodeos for the past 4-5 years," Maurice said. "It's been a family project."

"We wanted to get something more permanent," says Maurice. He plans to expand into a franchised business. "This is just the beginning."

While attending BYU, Maurice was former president of the BYU performing group Lamanite Generation 1979-80. He worked with Tribe of Many Feathers on various activities as well. He is a composer, plays keyboards, guitar, and likes all types of music.

CHRISTMAS



A
Special
Time

The Three Wise Men

Who were the Three Wise Men?

They were men of their times,
who are needed today.

They were wise in their acknowledgement
of Devine Diety,
Spriitual Guidance,
and Humility.

By Howard Rainer